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the spirits. This is when the spirits told me there was a rat in the trunk of the tree. Mary's name, or Emma's, were not mentioned, or a box. I foresaw again a frog. This was not in the looking-glass. I did not have a hold of anything. I did not even have my eyes shut. Another thing I saw is a broken glass; the color was yellow. Finally a voice came to me saying this glass was what they used as a dagger, but Emma's or Mary's name were not mentioned. I think Johnny Brentzen died of trouble in the throat, not by witchcraft. I have never seen a patient die by witchcraft. They spoke to me up at Nass about witchcraft, but I told them I would have nothing to do with it. I don't know what to call these spirits of mine. Joseph Bradley council with me about these spirits. He knows about old customs, not witchcraft. He knows about the old days ever since I was a small boy. I have heard of witchcraft, but I have not known of it being practised at Port Simpson. Dwyer Green was lying when he said on oath that I told him Mary and Emma were practising witchcraft. Sam Bennett found the frog I foresaw. It was in the tree above the twelve yards. The glass was never found. I am sure it was not inside Johnny. I could not look into his body.

Both found guilty, and fined each ten dollars and costs or thirty days in jail.

THE MAN-EATER.¹ — In a certain village in the kingdom of Y there live a very well-to-do herdsman and his wife and several children. They own the biggest poultry-farm, and herds of cattle, horses, and flocks of sheep, in the kingdom. They are oftentimes so worried by the boundless increase of their animals, that they wish they could eat a visible portion of them. One time rinderpest breaks out in the kingdom, and their herds perish in great number. The father becomes more worried, for the perishing cattle cannot all be buried. During this event, so wearisome and dreadful, the wife conceives a child; and as a result she manifests a behavior very different from her former life. She now eats very much. Her appetite increases disproportionately as her pregnancy matures. One distinct behavior which she observes during all this time is, that, when she takes a light meal, the little seed in the womb moves to her pain, and she can only keep it still when she fills her belly with half a dozen chickens. Time goes on, and soon she gives birth to a baby boy. The boy shows early great insatiability. In the cradle he eats one big chicken at one meal; and when he is as old as to begin to walk, he can consume one big carabao at a meal. The father, who prepares the food of his son, gets more worried because he can do no other work than cook.

The rinderpest ceases. The herds of cattle horses, and flocks of sheep increase in number indefinitely. One time, when the father goes to the pasture-lands, he takes his little boy with him; and, to his surprise, the boy devours calves and colts as a hungry dog eats chickens. But his father is not discouraged at this; on the other hand, he is proud of his insatiable son. Soon the big flocks of chickens are gone. The herds of cattle and horses are decreasing. The boy's father now sees that the time is coming when he will have no more of his multitudinous wealth. Yes, the time is coming; and what will the boy do after he has consumed all that his father has?

¹ A Filipino tale.

Time goes on, and the boy reduces his father to poverty. He now wanders throughout the country, devouring every animal he meets. Soon the whole village is exhausted of domestic animals, but he must have food. He now eats his brothers, his father, and his mother. Not being satisfied, he again wanders throughout the village, devouring every man, woman, or child he meets. The people in the neighboring villages feel the danger that is approaching them. The news reaches the king, who is also terrified with dread and awe. He makes public announcement that the man who can kill the terror in his kingdom will win for himself the hand of his daughter and one-half of his kingdom.

In a certain village somewhere in the same kingdom, there lives a very peaceful and loving man by the name of Juan. He finds happiness by living with animals, especially with his pet dog, his horse, and insects. On his farm he spares the praying mantis, and in his house he spares the lizard and all creatures within. His best friends are his dog, about as big as a calf, and his horse. They are his dearest companions. One day he goes to town on horseback. He tells his dog to watch the Life-index very carefully while he is gone, and when the dog notices that the leaves begin to wilt, the dog should follow him.

Juan passes through a lonely village which is entirely depopulated; the grass is overgrown; and the houses are like haunted places, very dangerous to enter. In this same place, thirst lays hands on him. Turning his face to the left, he beholds a man sitting on an open porch of a house. He directs his horse to the place. To his surprise, the horse, which has always been very brave and loyal to him, now shows a sort of fear, as if something extraordinary was about to happen. Nevertheless he takes no precautions. As he gets near the house, the Man-Eater yawns, saying, as he rubs his hands over his belly, "Thank God!" But Juan does not hear him. He dismounts from his horse and goes to the house. As he passes the gate in front of the house, he hears the mantis, whose life he has spared, say, "O kind traveller! what are you here for? That man in the house is the Man-Eater. Leave immediately before he eats you up." Again Juan does not take heed; but this time he begins to ask himself, "What could this mantis mean?" He enters the house; and as he meets the host, Juan asks, "Will you kindly give me a glass of water to drink?" Man-Eater: "Come in. Take a seat in the house, and I shall get water for you." Juan enters the *sala*, while the Man-Eater goes to the kitchen. While Juan waits for the water, he suspects that there is something extraordinary about to happen. The lizard on the ceiling says, "O Juan, kind man! the Man-Eater is almost through sharpening his teeth. Leave immediately before he eats you up." The visitor, taking into consideration the time that has already elapsed, believes the warning of the lizard. He jumps through the window, mounts his horse, and flees away.

Just about this time the dog notices a change in the Life-index. He sees that the leaves begin to wilt, and he now remembers his master. He hurries on to the rescue.

The Man-Eater hears the footsteps of the horse, and knows that the traveller is gone. He pursues him. Soon Juan comes to a place where

seven coconut-palms are standing. He looks back, and, finding his pursuer about to overtake him, he jumps from his horse to the first coconut-palm and climbs quickly up. The horse runs home, and he meets the dog on his way. He tells the dog to speed fast, because their master is in danger. Now the Man-Eater reaches the coconut-palms. He bites the trunk, and the tree falls against another tree. The man on the tree jumps to the next one, and so on until the last tree. The Man-Eater looks up the last tree with a pleasing smile, saying to himself as he feels his belly, "Thank Heaven! you will give me much satisfaction." And as he bends his head to bite the tree, the dog, which has been travelling for some time, arrives, and, seeing the Man-Eater bending, bites him on the neck and kills him.¹

Juan descends from the tree-top to meet his kind and loyal friends, the dog and the horse. He thanks them very much for what they have done for him. He mounts his horse, and tells the dog to follow. They all go to the town, the seat of the government. After travelling for some time, they come to the next village. The people of the village are surprised to see a stranger coming from the direction of the haunted region. They ask Juan, "Have you ever met any extraordinary incident in any village through which you passed?" — "Yes," says Juan. "A man almost ate me up, but I am glad he is now dead. I killed him." The news of the traveller is a relief to them. They shout and laugh and dance, and embrace the traveller, celebrate a feast for him. Juan is surprised of all these festivities; and he asks the people what all these things mean to them, and why they honor him too dearly when he has not done anything for them. "Yes," answer the people. "You have vanquished our most dreaded foe, and we honor you."

After all these festivities, they lead Juan to the palace of the king. Juan tells the king the story of his adventure; and when the king learns that the traveller has killed the Man-Eater, the terror in his kingdom, he jumps in gladness, sends for his daughter, and issues a summons to the effect that every man, woman, and child in the kingdom shall come to witness the marriage ceremony of his daughter with Juan, the hero of the hour; and to celebrate the peace that will forever be enjoyed by the whole people in the kingdom. The marriage is celebrated; and the horse and the dog, the best friends of Juan, become the idols in the palace.

SIMÓN P. SANTOS.

MANILA, P. I.

A MISSOURI VARIANT OF "THE FALSE LOVER WON BACK." — No traditional example of the ballad of "The False Lover won Back" (Child, No. 218) seems as yet to have found its way into print from American sources.

Recently I have secured a variant of the Buchan version (Child's collection, No. 218, A) from the Ozark region of Missouri. The text was communicated in writing by Miss Gladys Moore, who learned the ballad in childhood from the singing of her grandmother, an Englishwoman from northern Cumberland, who was then resident in Galena, Mo. For assistance

¹ See, for comparative notes, Elsie Clews Parsons, *Folk-Lore from the Cape Verde Islands* (MAFLS 15, II), p. 122.